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Section 7

The Missionary Herald

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NEWSPAPER reports regarding the Near East fall approximately into three classes. One deals with the accomplished or prospective union of the Turkish Nationalists with the Russians, or latest, with the Bulgarians and Serbians. Another deals with maneuvers of the Greeks to gain advantage on their Asia Minor front or to involve the British in their struggle with the Turks. The third has to do with the diplomatic contest between the French and English, for which the Turkish situation furnishes the pawns. There are also reports from Marash that the Near East orphanages have been seized by the Turkish government, but at the time of the latest correspondence the properties recognized by the Turkish government as American had not been interfered with and the Americans were in Marash.

Reports from the Near East

The movements of the Greeks have affected philanthropic and missionary work, especially through the evacuation of Ismid, as a result of which thousands of refugees have been added to the list of those requiring support. Recently the orphanage at Bardizag has been withdrawn to Derindje, on the coast of the Sea of Marmora. Miss Kinney's school at Adabazar has been removed definitely to Constantinople, where it is planned to take up work in September in the buildings formerly occupied by Constantinople College at Scutari, on the Asiatic shore of the Bosphorus.

Reports about Turkish plans have served only to increase the uncertainty which enshrouds the entire future. Hitherto Constantinople has been considered a haven of safety, and ultimate withdrawal on the capital the wisest policy by both natives and foreigners. Will the safety of Constantinople itself now become problematic? Some Russians profess to have no further interest in Constantinople. Others declare that they would forgive Lenine everything he has done if he were to compass the capture of Constantinople for Russia. In the meantime a Bolshevik plot has been unearthed in the city and suppressed. The Turks persistently demand the release of Constantinople to them as their capital. Somewhat overshadowed is the obvious, unspoken desire of the Greeks to gain possession of the city in the carrying out of their plans for "Greater Greece." No one can foretell the future, but ever since the British occupation of Constantinople in 1920 there has been a feeling that at last it had become permanently a free city. This has been reflected in the growing liberty felt by Turks to place their children in Christian schools, to join in the activities of the Y. M. C. A., to attend Christian gatherings, and even to confess Christ openly.

The struggle between French and British diplomacy affects our work only in as far as it bears upon the type of European influence which may prevail in Turkey after a final settlement is reached. That French influence will be more favorable to Catholicism and British influence more favorable to Protestant agencies is hardly to be doubted.

IN the midst of all this turmoil and uncertainty the strength of the work of the American Board is in its non-political character. It is very important that this should be thoroughly understood and everywhere

The Strength of the Board's Work

recognized. The American Board is not a political organization. Nor is its work political. Its representatives are subject locally to the law and officials of any country in which the Board operates. In Anatolia this means obedience to the Nationalist government; in Smyrna, to the Greek government; in Constantinople, to the officials of the Allied Occupation; in Adana, to those of the French Occupation. If tomorrow a change were to occur in any of these governments, the representatives of the Board would obey the new administration. The political situation is only one phase of the environment in the midst of which the missionaries "carry on." Their controlling interest is in other things.

We cannot but wish that this may become plain to the Nationalist Turks, so that they may permit the return of our representatives to Harpoot and Marsovan and allow them freedom of action at Marash and elsewhere. The American Board cannot render to the peoples of Turkey the service which it so gladly would perform unless the non-political character of its purpose is understood and its representatives are left free from interference and suspicion.

An Expert's Statement

ALL of which reminds us of Dr. Barton's advice to the missionary recruits at our recent Candidates' Conference on the relation of the missionary to the government under which he is to live: "You go as guests of another government. You retain your citizenship as Americans, but you must realize constantly that you are guests of the country to which you go. You will need to deal more with the laws of that country than with your rights as American citizens. You will be confronted all the time with the question as to what your relation is to that government whose guests you are. Keep that clearly to the front. Government officials are often suspicious of the missionaries' motives. You should establish such close, intimate relations with the representatives of government that when they hear any rumors against you they will have to say that such are not true. You are not out to protect the citizen of a country from his government; you are not responsible for the laws. You are there to teach in such a way that those laws will be corrected by the people themselves, in their own time and in their own way."

Portuguese Law and Religious Liberty

WORD has just come from the Board's Mission doing work in Portuguese East Africa that because of the latest interpretation of Portuguese law regarding religious liberty the mission has had to give up its church services, its Sunday school work, and also its mid-week prayer meetings at the new station of Gogoyo. Information is also given that no interpreters will be allowed even when the Portuguese language is used by the missionaries. This is *apropos* of a movement reported early in the year to the effect that the government was insisting upon having all school work and all religious work conducted in Portuguese. What is behind the movement is not clear. This is indeed a time of testing, not only for our missionaries, but for our young Gogoyo native Christians as well.

In reply to a letter asking for instruction, the Prudential Committee has emphasized the general policy of the American Board in favor of standing by the established laws of the countries in which we work and of strict obedience to the spirit of government instructions in educational and religious work. The Board emphasizes its intention to have the missionaries in Portuguese East Africa, as well as in Angola on the West Coast, well trained in Portuguese, and to have eventually all the work done by those who understand and use the language satisfactorily. To this end all new missionaries are

being sent to Portugal for language work before they go to Africa. It is believed that in the pursuance of this policy the Board is doing that which will enable it to assist the Portuguese government in its responsibility for the education of the people, the maintenance of order, and the development of a worthy patriotism among the natives.

The Use of the Vernacular

WE cannot believe, however, that the Mozambique Company which controls in Portuguese East Africa will be insistent upon our refraining from the use of the vernacular. In all mission work under international agreement it has been generally understood that the primary method of reaching the mind and bringing about the uplift of the native people is through the use of the mother tongue of the natives. The approach to the native both in behalf of the government and for the people themselves must be through the native language itself. This is a fundamental principle of missionary work; for that matter, of any work that involves the coöperation of native peoples. It is tacitly if not verbally recognized in international agreements through the relations of governments and missionaries.

The Board has instructed its missionaries in Portuguese East Africa, in case the local authorities insist upon positive orders against the vernacular in teaching or preaching, to give strict obedience to these orders provided the orders are given in writing, and to send at once a full report of the action, with a copy of the signed order, to the Board headquarters, on the understanding that the matter will be taken up immediately with the government of Portugal through the State Department at Washington.

The Board cannot believe that the Portuguese officials in Africa or the government at Lisbon intend to take a position with reference to American missionaries and their work so markedly different from the attitude of other countries and governments under which American missionaries have carried on under the flags and as the guests of leading nations of the world. It cannot be that the Portuguese officials fail to see that the work of the missionaries is really preparing the native peoples of Africa to be loyal, worthy, and intelligent subjects of Portugal. They must understand that the missionaries have no other object or purpose.

The Aglipay Movement in the Philippines

MANY readers of the *Missionary Herald* will remember the Independent Movement within the Catholic Church in the Philippines which began just before the American occupation took place. One of the leaders was a priest named Aglipay. The first item of the problem of this independent Catholic church was separation from the papacy and complete autonomy in the Philippines. The next step was to declare for a stand for Catholic doctrine in its purity. Protestant missionaries who entered the Philippines soon after the American government took possession were given the opportunity of joining with Aglipay. At the time, however, they found it impossible to attempt to unite with a man who did not make the Scriptures the rule and guide in doctrine and life, and they urged upon him to study the situation carefully and to throw his strength into the Protestant movement. The "Independent Church" went on somewhat as it had gone. In the Island of Panay sixty priests left the Catholic Church altogether. In one of the provinces, Illicos Norte, only three priests remained faithful to the Roman Church. Few provinces remained untouched. Aglipay and his fellow-bishops were overwhelmed by their opportunities. Ten seminaries were opened. In 1905 Aglipay claimed 4,000,000 adherents for the Independent movement. When, however, the

Supreme Court of America declared that the rightful owner of the Philippine churches was Rome, thousands drifted back into the Roman Church, thousands more entered the Protestant denomination, and thousands, embittered by the only religion they knew, became open skeptics.

Today, especially in Mindanao, where the Board is at work, there are many thousands of the Aglipayan followers drifting about without spiritual leadership. They refuse to return to the mother church. Many of them are open to the new approach on the part of the Filipino evangelical forces. Has not the time come for the evangelical churches in the Philippines to get in touch with the movement anew in the belief that political motives of the new church do not now govern as they did; that American ethical standards are taking the place of the Spanish standards in the movement; and that the theological views of the leaders are more akin to those of the evangelical position than ever before?

July Sailings

AMONG the many passengers setting out for Europe and the parts beyond in July were three of the new missionaries of the American Board, all designated for Turkey. They are Dr. and Mrs. Phillips F. Greene, joining the Western Turkey Mission, who started

MRS. GREENE

DR. GREENE

for Southampton, July 16, intending to pursue their journey across Europe, and by steamer from Marseilles to Constantinople; and Miss Hazel K. Hotson, designated for Adana, in the Central Turkey Mission, who left New York, July 9, on a steamer for Naples, whence she will proceed to Mersine, the port of Adana, by local steamer. Dr. and Mrs. Greene, whose qualifications for the position to which they go have already been described, expect to study in the Constantinople Language School. Miss Hotson, who took her nurse's training in the Children's Hospital in Buffalo, N. Y., will find a warm welcome and full hands in the crowded city of Adana, with its many refugees and countless children. She hopes to share in organizing public classes in nursing and in teaching the practical care of children, so as to prevent sickness as well as to cure it.

MISS HOTSON

The Pathfinder Survey of Constantinople

A STUDY of Constantinople — its history, schools, children, government, industries, prisons, and welfare organizations, as well as its vice and misery — has just been completed by a Council of Fifteen, representing the American Board and other charitable and educational organizations at that strategic center. Reports of the ten sections of investigation are being edited by Prof. C. R. Johnson, of the Department of Sociology in Robert College.

The book is not yet ready for distribution, but it will be a volume of approximately 400 pages, at a price not exceeding $2.50. Orders for this "Pathfinder Survey of Constantinople" are now solicited. They can be addressed to Rev. Fred F. Goodsell, of the American Board, care of the Bible House, Constantinople. Believing that such an intimate, scientific study of the life of the most talked-of city in the world today is of special moment to the readers of the *Herald*, we take particular pleasure in making this advance statement of the publication of the volume.

A National Christian Council in China

OUR readers have doubtless long anticipated an announcement of a proposed National Christian Council to be held in China in 1922, under the auspices of the China Continuation Committee, an outgrowth of the World Missionary Conference at Edinburgh in 1910. Preliminary plans were drawn up last year and a strong committee has been at work throughout the year. Many difficult questions have been dealt with, the most difficult being those which refer to the representation in the conference of the various churches and missions. Hitherto there has never been an officially delegated conference with half of the delegates Chinese, as is now proposed. In 1913 one-third were Chinese and in 1907 there were no official Chinese delegates. The meeting planned for 1922, calling for one-half of its membership in Chinese, will mark a great step forward in the development of Christianity in China. If carried out as planned, it will well deserve the name of a *National* Christian Council.

"Chinese Renaissance Movement"

THE China Continuation Committee at its recent annual meeting also gave consideration to the so-called Chinese Renaissance, or "New Tide of Thought," which has assumed such extensive proportions. This movement is unorganized and therefore without formally chosen officers. It stands everywhere for certain things, as, for example, an attitude of criticism and inquiry toward established traditions. Everything Chinese or foreign, social or political, ethical or religious, meets at its hand the test of impartial inquiry as to its truth or value. The conversational language is used as a medium of expression. Loyalty to democracy and freedom is a watchword of the movement. Autocracy in government or society is no longer to be tolerated. The worth of every individual must be recognized. Every man must have liberty to speak within wide limits. Then love and service are emphasized as the supreme principles of life that it must apply to international and interracial matters as well as to those of the individual and the family. Last, but by no means least of the purposes of the movement, is the scientific spirit asserting itself and the nationalizing of all life in China.

As the missionaries say, this movement is obviously fraught with far-reaching possibilities. Many people in China have hailed it as opening a new door of opportunity for wide usefulness and influence. The Continuation Committee is giving much thought to the dangers as well as to the opportunities of this movement. At the meeting referred to above, a resolution was passed that expressed the interest of the committee in the movement and called upon all Christians to study and pray for it.

Rev. Arthur W. Stanford

THE American Board has lost another veteran member of its Japan Mission, Rev. Arthur W. Stanford. He was taken suddenly ill *en route* to the Amherst Centennial on June 18. Tenderly cared for at Northampton by his class, Amherst, '82, he was able to travel to the Missionary Home at Auburndale. The hopes of Mrs. Stanford and his many friends were aroused at times by signs of recovery. He passed away, however, on July 8, of "thrombosis of the cerebral vessel."

Funeral services were held at the Auburndale Home and also in the chapel of the cemetery at Lowell, where the body was interred. Dr. Drew, of the Congregational Church at Auburndale, conducted the service there. Secretary Bell, of the Board, assisted by Rev. Dr. Otis Cary and Rev. Dr. Edward Cobb, of the Japan Mission, and also by Rev. Charles W. Loomis, of Mr. Stanford's Amherst Class of '82, had charge of the service at Lowell.

REV. ARTHUR W. STANFORD

Mr. Stanford was born in Lowell, January 10, 1859. He received his education at the Lowell High School, Dartmouth and Amherst Colleges, and the Yale Divinity School. After his appointment as missionary of the American Board, May 21, 1886, he married Miss Jennie Pearson, of Lowell. They sailed that fall for Japan. Ever since, Mr. Stanford, with the exception of a few years when held at home for health reasons, has served the Board and the Christian movement in Japan with marked efficiency along his chosen line of work. He held the chair in Old Testament in Doshisha until that department was taken over by the Japanese. He was for many years editor of *The Morning Light*, a paper published mostly in Japanese for the Christians of Japan; also editor of the *Japan Mission News*, the organ of the Japan Mission; the organizer and leader of a remarkable Bible class composed of Japanese and Chinese; a general missionary in charge of the mission churches of the Kobe station; and withal the business agent of the mission. He was widely read in Buddhism and well versed in "things Japanese." His avocation was botany, as his collections in the Smithsonian Institute and elsewhere will testify. He was one of the most painstaking of students, and will long be remembered for his discriminating and thoroughly informing letters to the Board and to the constituency at home on most of the vital subjects pertaining to Japan. Mr. Stanford will be missed, not only by his fellow-missionaries and Japanese associates, but also by the officers of the Board, who have depended more than they could express upon his aid in understanding the movements of the day in Japan, as well as upon his friendly counsel and coöperation.

Mrs. Stanford's plans are uncertain at present, but it is hoped that she will eventually return to her position in the Women's Training School at Kobe.

A Peace Grip for Japan

THE late Dr. De Forest, during his early missionary days in Japan, became so overwhelmed, not only by a sense of his own shortcomings, but also by a disgust of "things Japanese," that he resolved to retire from the field altogether. While at home, however, he was given the vision of the possibilities for good on the part of any American missionary who would look for the good in the Japanese. With this purpose he returned to Japan. With new zest and determination he mastered the vernacular and "found" the heart of the people, became so loyal a defender of them as to cause criticism among Europeans, grew more and more popular, received the surest proof of his adoption by Japan in an imperial decoration, and in general helped powerfully the two peoples of America and Japan to understand and believe in each other. No less an American, he identified himself with Japan in his sound Christian internationalism. By looking for the good, he drew out the good. By trusting the Japanese people, he gained their trust. Learning then to love them, his memory is treasured in the minds of countless Japanese today as an American who understood.

We do well, these days, to be reminded of this. The Christian missionary is no dreamer of impracticable peace schemes. He has a peace grip that has never failed to work. He may not be unmindful of the faults of the others, but he "looks for the good" withal. The response he gets he covets for his beloved America. The President, through his disarmament appeal, arouses hopes in the breast of the missionary that no thought of the "facts as they stand" can down.

THE LOS ANGELES MEETING OF THE AMERICAN BOARD

By Secretary CORNELIUS H. PATTON

WHEN is an annual meeting not an annual meeting? The answer would seem to be, When it is held in Los Angeles. So far as outward appearances were concerned, the assembling of the corporate members and friends of the Board on July 8 and 9 was as in other years when the Board and the National Council met together. There were pretty much the same officials, reading the expected reports, the usual array of informing and impassioned speeches by missionaries from various fields, the accustomed hearty singing of missionary hymns, and the old-time throngs of eager listeners. To those who had never attended a Board meeting the scene and the setting were what they might expect.

Yet there were differences. For one thing, President Edward C. Moore was unable to be present on account of duties which took him to Europe; and our Vice-President, Mr. David P. Jones, was detained by illness. In their absence Dr. Edward D. Eaton, a member of the Prudential Committee and a former vice-president, was chosen to preside. We missed, too, certain familiar faces in the pews set apart for the corporate members, men who make it a point to attend the October meetings with conscientious regularity. The distance and the time of meeting led them to send excuses this year. On the other hand, we looked upon a host of new faces. There has not been time to analyze the roll of those present, but clearly it was a new audience for the Board. Possibly four-fifths of those present had never attended a meeting of the Board before. The more do we rejoice that the sessions proved of unusual interest and moved toward a climax on Friday evening which those present will never forget. Although technically it was a special meeting (the by-laws of the Board requiring that the annual meeting be held in October), it did not suffer in effectiveness on that account. By every test it was a noteworthy occasion.

FINANCES TO THE FRONT

Readers of the *Missionary Herald* will not be surprised to learn that the financial situation of the Board dominated the program. Dr. Barton, in his survey of the fields, presented such a glowing picture of opportunity and sketched so vigorously the sad holding back of the work through the lack of funds, that the audience was eager to find some way out.

Treasurer Gaskins, reading his first report before the Board, painted the picture even darker than was expected. From the data on hand two months before the books close he forecasted a deficit possibly double that of last year, which, it will be remembered, was the largest in our history. It was fairly staggering to think that in the face of the present open and needy world the Board is likely to start its new year with a deficit of possibly $450,000.

Secretary Patton read a communication from the Prudential Committee, calling attention to the gravity of the situation and asking instructions as to what the Board should do in the matter of the deficit and in making appropriations next fall. Ten specific questions were put to the Board, questions which might well be considered by every Congregational church in the land.

This communication was referred to a special committee, consisting of Mr. William W. Mills, Judge Epaphroditus

Peck, Mr. Frederick W. Lyman, Rev. John Gardner, and Rev. Ernest Bourner Allen. Their report, a carefully prepared document, was presented at the business session and became the basis of a vigorous discussion from the floor. The report urged that retrenchment at this time would be an unthinkable calamity, "disastrous to the courage of our missionaries, to the morale of the churches, and a betrayal of loyalty to our Divine Leader." The report not only urged the officers of the Board to issue an appeal to all its friends to save the present year from deficit, but issued a mandate on the subject. The day before the National Council, on recommendation of the Commission on Missions, took similar action, stating that during the next few weeks the American Board should "have the right of way." Thus the appeal which we are about to issue is differentiated from all others we have made and from all others within the denomination. It could not possibly come to our friends with stronger backing. The debate on this subject was generally participated in and was nearly all one way. Only one speaker advocated retrenchment, and he urged the closing of some one field in order that the others might advance. Progress he considered to be essential to the success of the work, and progress was not likely when the Board is covering so wide a territory. All others stood with the report, and many suggestions were made as to how we should arouse our constituency during the next few weeks. The officers of the Board came away from the meeting gratified with the response which had been made. Clearly the churches do not mean to cripple their foreign enterprise at such a time.

MISSIONARIES TO THE FRONT

Ten missionaries addressed the meeting: Holmes, of Japan; Miller and Gardner, of China; Reed and Pye, of Turkey; Laubach, of the Philippines; Fritts, Wagner, L. O. Wright, and Howland, of Mexico. Space forbids that we characterize these addresses, but, as usual, the missionaries furnished the main substance of the meeting. One and all they were stirred by the possibility of disaster to their beloved work because of the possibility of retrenchment and cutting off. They pleaded with their backs to the wall, especially the four men from Mexico, who were given an hour to state their case. With a huge map of Mexico on the wall, showing the five states assigned to the American Board as an exclusive responsibility, they stood as ambassadors of the cities and towns—a population of over 2,000,000 along the western coast and in Lower California. We shall not forget that hour. Mexico made its case beyond question.

THE SERVICE OF INTERCESSION

At the close of the session of Friday morning, Rev. William Horace Day, D.D., led, with rare sympathy and effectiveness, a service of intercession. It was the highest point of the meeting on its spiritual side. Prayers offered by Professor Bosworth, by President Mackenzie, Mr. Myers, of Chicago, and others related to the lands which had been under discussion, but also to the officers of the Board and to the churches at home. Dr. Day had the delegates from each section of the country rise while prayer was offered for the churches they represented, until the whole audience was standing, when all joined in the Lord's Prayer.

THE GRAND FINALE

The meeting went out in a blaze of glory. Never have the speakers selected for the closing message of a Board meeting risen to greater heights. The theme was Christian Internationalism. Dr. Laubach, of the Philippines, presented the matter

from the standpoint of the missionary. With pathos, pungency, wit, and genuine eloquence, he pleaded that America should befriend the thousand million people of Asia. Rarely has a young missionary been accorded such an opportunity, never has one acquitted himself more nobly.

Dr. Mackenzie's address was in every sense a great utterance. Would that it could have been heard by every statesman, editor, preacher, and teacher in our land! We have not listened to a more profound and moving setting forth of world conditions and needs arising from the war. He emphasized four things as emerging in the consciousness of Christendom: A new sense of nationalism; a new sense of internationalism; a new sense of the supreme place of religion in human affairs; and a new sense of the church as the divinely given and supreme instrument for human betterment and salvation. The address was delivered with great freedom and in Dr. Mackenzie's finest style. It made a great ending to a great meeting.

ON THE CAMPUS OF ANATOLIA COLLEGE IN 1920

THE COLLEGE KEMAL CLOSED

TWO days' journey from Samsoun, on the south shore of the Black Sea, lies the city of Marsovan, largest and most important in Anatolia. In the midst of its campus of forty acres, on the edge of that city, is Anatolia College, a cosmopolitan institution, larger than Middlebury of Vermont, than Beloit of Wisconsin, than Elmira of New York, or than Williams of Massachusetts. It was founded thirty-five years ago; incorporated under the laws of Massachusetts; has a large faculty, ten Americans among them; and has numbered among its students in years past and in January, 1921, Russians, Armenians, Greeks, and Turks.

It has a theological department, or a close connection with Marsovan Theological Seminary, the first two years of the seminary course fitting in

with the last two years of the college course. Grouped around the main building—the one nearest the clock tower in the picture—are other buildings, new or under way, such as library, gymnasium, science buildings, hospital, and chapel. On the campus, also, is the preparatory department, with its fifty or sixty students, in their separate building.

I

With America's entry into the war, all Americans were sent away from Marsovan. A group of five returned in a few months and held the ground till President White and others of the college faculty and mission force returned after the Armistice.

The college began at once to function again; students returned; a faculty was collected; one student was graduated in 1920, and by the end of that year there were peacefully at work in Marsovan, in the college, more than 200 students; in the preparatory department and orphanages, which were a war product, 200 boys; in the two institutions for girls, one an orphanage, the other the Marsovan Girls' School, about 400; so that 800 young people were being educated on the premises.

II

Then, out of a clear sky, came the accusation that Anatolia College was a source of political propaganda, and the order to close college, girls' school, and hospital; and for all Americans to leave the city and country except three, who were allowed to remain and guard the property. What became of the students or the children we do not know. Neither has anything been heard from the young trio left in charge of the college plant. The faculty and workers who were turned out are in Samsoun and in Constantinople, working and hoping that they may get back to Marsovan.

III

Turkey mail has been more than uncertain. We hear of letters written two and even three years ago which have just reached the persons to whom they were addressed. The Society of Psychical Research might question some of these people as to the sensations of those who receive messages from another world. Certainly we felt bewildered for a few moments when in late June our mail brought us a letter from President White, of Anatolia, written in November, 1920, and describing the rapid renewal of the college activities, the Y. M. C. A. work, the "self-help" arrangements for boys who could not pay full tuition, and giving a graphic account of the celebration of Founders' Day, on October 31, 1920. At this gathering ten speakers gave five-minute talks on "What My College Means." The institutions represented were Colorado College, Colorado University, Dartmouth, Doane, Denver University, Forest Grove (Oregon), Grinnell, Harvard, Mt. Holyoke, and Oberlin; of the speakers, five were from the college faculty, one a girls' school teacher, one a N. E. R. worker, and three were members of the missionary group. Each held a B.A. from his college.

A successful night school was in operation, the teaching being done mostly by college students. The Y. M. C. A. had "about as many members as there are boarding students"; the library and reading room were also being useful; outdoor and indoor basketball courts were in use, and the Athletic Ground ("Grinnell Field") had been reclaimed from its wartime use as a grain and vegetable garden.

Teachers, missionaries, students—even the orphanage little ones in Marsovan—were full of enthusiasm as they faced forward.

IV

This was the beacon light upon which the Turkish Nationalist leader put the extinguisher. Anatolia Col-

lege is closed, Marsovan Hospital commandeered, Marsovan station scattered. But things are never settled until they are settled *right*. The official seal of Anatolia College shows the breaking up of heavy clouds over a dark land as they are touched by the rays of the rising sun. Anatolia College's motto is, "The Morning Cometh."

It is impossible to hold back the morning, and the spirit of this college is not dead. Its future will be as bright as the present seems dark. Indeed, the very word "Anatolia" means "Land of the Rising Sun."

THE PARADISE STUDENT CONFERENCE

At the International College, Smyrna, May, 1921

FOR the seventh time the annual conference for students, under the auspices of the Y. W. C. A., the American Collegiate Institute, and the Y. M. C. A. of the International College in Smyrna, met, May 4-8, on the grounds of the college, in that section of Smyrna known as Paradise. The conference motto, this year, was, "I can do all things through Christ who strengtheneth me," and the conference topic was, Triumphant Personality. Besides the students and teachers from the Smyrna institutions, there were present four students each from Constantinople and Robert Colleges and a few leaders from the Balkans, Beirut, and from Egypt. The text-book, studied by fifteen groups, each under a competent leader, was Professor Fosdick's "The Meaning of Service." Dr. S. M. Zwemer, of Cairo, conducted a daily Forum on Problems of the Near East; and daily platform meetings, addressed by Professor Birge, of the International College, Pres. Ernest Riggs, of Harpoot, Mr. Ralph Harlow, of Smyrna, covered such subjects as Is Life Worth Living? Prerequisites of Service, etc.

The delegates from Greece, Bulgaria, Albania, and Asia Minor told of the influence for good of the students in their countries. Each day closed with a sunset service held out on the campus, the students sitting on the grass around the leader. At the closing sunset meeting sixty-six spoke of what the Conference had meant to them, a number having found Christ and learned to pray, while others had rededicated their lives to Christian service.

During the Conference it was decided to organize a Student Volunteer Movement for the Near East, uniting all Volunteer Bands, both graduate and undergraduate. Mr. Ralph Harlow was made General Secretary; an Executive Committee of five was appointed, composed of one delegate each from the Balkans, Constantinople, Beirut, Egypt, and Smyrna.

At one of the discussion meetings two students of Constantinople College and two from Robert College spoke on Student Problems, such as: Forgetting the Race and Creed of My Fellow-Students, Sharing My College Opportunities with Those Less Fortunate, How to Influence Students for Purity and Decency, etc.

Other features of the meetings were the dedication, in the college chapel, of a bronze tablet in honor of Savas Arghyriades, one of the first three Student Volunteers of the college. "He was brave and true and filled with faith till his death in battle, in Palestine, September, 1918," said the inscription on his memorial; a musical vesper service, on Sunday, with orchestral accompaniment; the presentation of a pageant, "Women in Industry," by 120 girls, under the Smyrna Y. W. C. A.; and the play, "Thy Kingdom Come, a Dream for

Easter Even," given by a few teachers and students of International College on the Saturday evening before the Conference closed on Sunday.

This play was staged out in the college garden, on a hillside, with the sunset across the valley. The time was supposed to be the first Easter Even. The characters included: the three Roman soldiers who guarded the tomb; the soldier who plaited the crown of thorns; the soldier who pierced the side of Jesus with his lance; the soldier who won the Seamless Coat, when they cast lots. A group of Galilean children represented the little daughter of Jairus, whom Jesus raised from death; the lad who was healed of epilepsy; the boy who once had five barley loaves and two fishes; and a little child whom Jesus blessed. In the play the soldiers, influenced by Christ's patience and love, dream of him and of his sufferings. And angels come to roll away the stone from the sepulchre.

A TRIBUTE FROM A COMRADE

By Rev. J. S. PORTER, Czechoslovakia

THE news has just reached us that our beloved associate, Dr. Clark, has passed on to the heavenly home. He with whom we have labored and prayed, walked and talked, traveled and toured, has left us!

In Dr. Clark's last letter he referred to the fact that it was now just fifty years since in the parsonage at Gilead, Conn., he began to consider the invitation to help found the "Mission to Austria." He spoke of the far-reaching results of the decision to leave his only American parish, my boyhood home, where he was deeply loved, and make his home and parish in this country

The decision made in 1871, and carried into effect in 1872, prepared the way for me to follow, twenty years later, to be the associate of my old pastor. Thirty years of union have bound us together with cords of love. A peculiar loneliness is upon me as I write.

Dr. Clark was a good comrade. He was always optimistic and ever ready to give heart and hand to every good word and work. Together we have shared the sorrows that are common to all Christian workers. Together we have rejoiced in the good hand of God upon us and the work in this Romanist country. Sweet are the memories that crowd in upon me in this hour of loneliness.

And when we turn to his well-nigh fifty years of service in connection with the Board in the heart of Europe, we can but rejoice and thank God as we review the devotion and zeal with which Dr. Clark always served. His influence is written into the lives of men and women all over the heart of Europe. And many who have left these lands for America will rise up to call him blessed.

Of the original four who in 1872 left America for what was then "Austria," only one is now living, Dr. E. A. Adams, of Chicago.

Dr. Clark's heart and prayers were with us. Age and its frailties alone kept him in America away from this land of his adoption.

Next Sunday, June 26, the day prior to his seventy-ninth birthday, we shall in all our churches call to mind the life and service of the senior missionary of the Czechoslovak Mission. With precious memories of him who has gone on before we shall press on, looking unto Jesus, the Author and Finisher of our faith, and in God's own time enter in also within the gates into the city.

A LIVE CHURCH: ITS SOCIAL SERVICE

By Rev. G. M. ROWLAND, D.D., in Japan *Mission News*, May, 1921

TWO CALLS

WHEN the Sapporo Kumiai Church celebrated its twentieth birthday in July, 1916, the anniversary sermon summoned the church to three tasks—the evangelization of the local university community; a leading part in the evangelization of Hokkaido, at the extreme northeast of Japan proper; and, thirdly, as a preparation for these two bold undertakings, the sending of its pastor abroad for a period of observation and investigation. At the close of the anniversary service a score or more of the wide-awake members consulted together, and within a few hours decided to accept the summons and to begin by sending the pastor abroad for his further preparation.

PASTOR EBIZAWA
of Sapporo

A few weeks later, and nearer the actual anniversary date, another sermon called attention to the desirability of providing hostels for the large student bodies of the city; to the need of perfecting the church school (Sunday school) for the religious education of the families of church and congregation; and thirdly, it emphasized the fundamental necessity of developing the church itself as a spiritual powerhouse from which should go out through every member power to purify and quicken every phase of community life. There was again cordial response and a call for the publication of the sermon. And for the last five years, pastor and people alike have been moving toward a quickened, deepened spiritual life and a more adequate service of humanity.

SAPPORO CONGREGATIONAL CHURCH

THE PASTOR ABROAD

The disturbed conditions of the world because of the Great War made it seem wise to delay the foreign tour till 1920. The pastor then accepted the invitation of his people as the call of God; and with deep humility and lofty purpose he devoted some eight months to the most strenuous and consecrated study and observation and preparation of which he was capable. During his absence, even, the church felt the power of his intercession, and I think he must have felt the sympathy and prayer that followed him. The church rose to the occasion, and kept its different lines of service active. In late October the pastor came back with hand and head and heart full—of books, of ideas, of inspired vision—to a people waiting and ready to follow his lead; and with him to stoutly undertake the realization of the ideals to

THE WOMAN'S SOCIETY OF SAPPORO CHURCH IN 1903
Its earliest picture

which they had for four years been more and more committing themselves.

THE 1921 PROGRAM

The slogan for 1921 is *development*, or, more literally, *unfolding*. This being the twenty-fifth anniversary of the organization of the church, the program is somewhat elaborate. It is set forth under six heads: (1) Pastoral Ministries; (2) Churchly Activities; (3) Evangelistic Efforts; (4) Social Service; (5) Raising Anniversary Fund for Extension of Church Activities (a three years' campaign); and (6) Coöperation (with other churches and agencies).

WHAT THE PROGRAM MEANS

Pastoral Ministries includes the development of church consciousness and characteristics, the encouragement of family worship, and mutual fellowship and coöperation among the membership. Churchly Activities emphasizes Christian nurture through the church school (Sunday school) and a recently established kindergarten. The kindergarten, meeting in the basement of the church for lack of a fitter place, has graduated two classes, is now more than full, and has a waiting list beyond capacity. There is a *social service* side to the kindergarten. Evangelistic Efforts is organized into several service days for personal evangelization, two or three Anniversary Evangelistic Campaigns, and appointment of a Publicity and Propaganda Committee. One member guarantees as a thank-offering the necessary money up to a hundred yen for any desirable advertising.

Coöperation is in the Local Conferences of Churches for evangelization, for church extension, and for other common purposes; and in a Bible Institute held last February, in which the coöperating parties were mission, Kumiai body, and church.

Extension Fund means that the present sums of available capital are

insufficient for the needed service. The first step is to secure a larger site. Land is dear, and this effort is expected to extend over three years. But once accomplished it will be the beginning of the material equipment that will enable the church to extend itself in all forms of church activity, Christian nurture, evangelization, social service, the generation of spiritual power for every undertaking and for all of life.

REAL SOCIAL SERVICE

Social Service is already being rendered on behalf of young employees, in shop and salesroom and dairy, in the form of special evening services once a month, with moral and religious teaching given in groups. Sometimes two or more groups meet together for an address by the pastor. There are five families in the church of five hundred members, each of which employs enough young men to make an interesting class for applied instruction. Already in one or two houses there is a noticeable *esprit de corps* and pride in the specially intimate relations and earnest purpose.

The pastor's services are sought for moral instruction to railway station employees in widely separated regions. Two at least of the members of the church, authorities in their own lines, are frequently called to give addresses to men of their own crafts throughout Hokkaido. And in all these cases the "moral instruction" is confessedly Christian, expected to be Christian by those who invite the speakers, though for prudential reasons the name Christian may not be used. These speakers, moreover, regard the opportunities as a part of their Christian service, and in many cases follow up the contacts thus happily made and utilize them for leading men to Christ.

Free medicines and treatment for the needy sick is a form of service that is being rendered effectively by three physicians, in the name of the church and on recommendation of pastor or official board. This service is not in the church building. It is not highly organized. But it is church work in the sense that the church centralizes and distributes the current that moves in this medical ministry.

Coöperation with other agencies in social reform movements is intended to put the church into a fellowship of service with every good word and work. Just at present a vigorous temperance agitation is the principal reform movement in which our people are coöperating. This, too, is coöpera-

STATION STREET, IN SAPPORO

tion by individual members rather than by the organized church, which does its part by furnishing the inspiration. But the church building is used on occasion for assemblies, and pastor and members of the official board of the church speak and work for the cause.

Perhaps the most hopeful form of social service now on the tapis is still only projected, and cannot be reported as accomplished fact. But it is fundamental and constructive. It is nothing less than a thorough survey and study of social conditions in our city of 100,000 souls.

THE YARD OF HOKKAIDO UNIVERSITY, SAPPORO

This institution is a part of the Imperial University system in Tokyo. An American, President Clark, formerly of Amherst Agricultural and grandfather of one of this year's recruits for the Japan Mission, was active in founding it

THE RUTH HOLLAND VOLUNTEER BAND

Writing of the bereavement felt by the Ceylon Mission in the death, early in the year, of Miss Ruth Holland, after less than two years on the field, Miss Lulu G. Bookwalter says: "It has indeed been a great sorrow to Uduvil. . . . The girls of the school have been deeply touched and we feel there has been a spiritual awakening among the older girls especially. We appealed to the girls to consecrate themselves more fully to Christ and made out a pledge card which those might sign who wanted to give themselves for definite Christian work."

The card reads: "The Ruth Holland Volunteer Band was organized through the inspiration of the life of Ruth Holland, who came to Ceylon as a missionary in November, 1919. In January, 1921, she laid down her life as a sacrifice for the girls of Jaffna. Following her example, she who signs this pledge has made a definite decision to give herself to the service of God. Toward this end she will shape her plans, and do all in her power to prepare herself for this great work."

May the spirit of Ruth Holland continue to lead these girls.

THE STUDENT VOLUNTEERS OF THE OBERLIN-SHANSI MEMORIAL ACADEMY

Ready to start out on their Sunday afternoon preaching tour, scattering to the different villages and through the city — Taiku

OUR SCHOOLS AROUND TAIKU

By Rev. FRANK B. WARNER, Shansi, North China

HAVING just returned from a semi-annual tour of inspection of our country schools, and while the subject is fresh in my mind, I will send for the friends at home a brief summary of the educational work we are doing here in Taiku and round about.

THE OBERLIN-SHANSI MEMORIAL

The central institution in the education of the boys is the Oberlin-Shansi School, located here in Taiku, in the section known as the Flower Garden. It consists of the "Junior College," with literary, scientific, and educational courses. The length of a course is two years. Its grade is that of the first year of a standard college in America. The work may be said to give a well-rounded secondary education of the liberal culture type. It fits boys to enter professional schools, or the higher university courses. Boys not going to study longer have sufficient training to enter successfully upon many lines of work. The educational courses, especially, fit boys for teaching in primary, grammar, and junior-high schools.

OTHER BOYS' SCHOOLS

Connected with the Oberlin-Shansi Memorial School is a four-year middle (high) school and also a model primary and a grammar school. Students training to become teachers have chances for observation and for practice teaching in the two latter schools. As soon as suitable teachers can be secured, we plan to have, also, a model kindergarten and half-day school. This will be coeducational and will be taught by a woman. This group of schools, located as it is in a typical Chinese village, affords opportunity for some very interesting social and educational study and experiment.

Besides this central plant there are

NEW ARRIVALS AT PEI LU GIRLS' SCHOOL, TAIKU

nine boys' primary schools in nine different villages. These communities represent varied conditions and afford opportunity for observation and experiment from educational, evangelistic, and social service standpoints.

THE GIRLS' EDUCATIONAL WORK

The Pei Lu Girls' School, the central institution for the girls, is located in the South Suburb of Taiku. It is a boarding school and has a lower primary, a higher primary, and a two-year normal course in which the girls are taught homemaking and are prepared for school teaching.

Connected with Pei Lu is a kindergarten and a half-day school, drawing boys and girls from adjacent villages. In these the Pei Lu girls do practice work under favorable conditions, and at the same time study existing opportunities in typical village life. In these near-by villages the girls see social service work done under the schools' care, such as the organizing of mothers' clubs, teaching women in their homes, teaching Sunday school classes, making calls in the homes, etc. The Taiku Hospital is also available for studies in the care of the sick, first aid, care of children, etc.

In country villages near Taikuhsien are six primary schools for girls, taught by girls trained in Pei Lu School. They are splendid centers for enlightenment of the Chinese girls and women.

THE OUTSIDE SCHOOLS

In the High School and Junior College we have about eighty boys. We

PEI LU GIRLS' SCHOOL ON WAY TO CHURCH, TAIKU

have sixteen elementary schools, two boys' and seven girls' schools; seventeen men teachers and twelve women teachers. Among the students are 488 boys and 215 girls. Coming from Christian homes are 130 children; the rest come from non-Christian homes. The opportunity for contact with children coming from non-Christian homes is easily seen. The objection of parents in non-Christian homes against having their children under Christian influence is steadily decreasing. Many even express the hope that their children will become Christians. The opening now for educating and Christianizing the women and girls is very significant.

In the last two or three years there has been great emphasis upon education throughout the entire province of Shansi and the public schools have greatly improved in quality, but this has been an aid to our Christian schools instead of a hindrance. The mind of the people is changing and the desire for education of the best quality available is increasing. Our students have increased rather than decreased in number. A good many parents pay a little extra to send their children to the Christian schools in addition to supporting the public schools, through the taxes. One ex-official told me he was sending his children to the Christian school because we emphasized moral teaching and taught morals to the boys on Sundays instead of permitting them to run the streets on Sunday and get into mischief, as the public school boys did. Though he was not a Christian himself, he said he approved of it; and if it would keep his boys from going to the bad, he hoped they would become Christians.

WHERE THE CHRISTIAN SCHOOL IS THE PUBLIC SCHOOL

In four different villages the Christian school is the public school, or we might say that the public school is the Christian school, and is so accepted by the people. All the children in the village are compelled to attend it. Owing to the fact that we have had Christian young men, with high qualifications and tactful, as teachers, the arrangement is proving successful in

A TAIKUHSIEN KINDERGARTEN WITH ITS AMERICAN DOLL

THE FOOTPATH WAY IN SHANSI

The road between villages is often a path between closely cultivated fields

each case. Village taxes help to support these schools. The most conspicuous case is a village in which the budget of the school calls for $450, and $200 is raised by taxes. In this school there are three teachers and over a hundred pupils. On a Sunday afternoon we were in the pretty temple which houses the school, and the boys gathered about the temple yard and spontaneously sang songs, Christian and patriotic. It was inspiring to me to hear those old temple courts ringing with Christian hymns. The chief men of the village were standing by beaming with approval.

The only girls' school in the village is the Christian girls' school, and it has the thorough approval of the village. Both the boys' and the girls' schools, together with the village fathers, escorted us far out of the village to speed us on our journey. This village is the West Suburb of the county seat of that county, and the whole county is very friendly toward Christianity. In another village in the same county we have a boys' school with about a hundred pupils; and although nearly all the boys come from non-Christian homes, yet more than half of them are Christians, and with the thorough approval of their parents. Graduates from our girls' school are in great demand as teachers for the public girls' schools also.

DR. BARTON TO THE NEW MISSIONARIES

SECRETARY JAMES L. BARTON

In an address to the new missionaries, June, 1921

YOU represent nine countries — Japan and China, the Philippines, India and Ceylon, Mexico and Spain, Greece and Turkey. These countries have nine different governments; nine sets of laws and customs which you are to be subject to. . . . Countries where missionaries are at work are taking note of missionaries as never before. There has never been a time, and I say this with no reservation, when the missionaries held the place they hold today in international relations. This present stage began during the war. The missionaries in every country came very much to the front. When the war was over and the Paris Conference came on, missionary representatives were much in evidence, discussing questions with those who were drawing up the treaties, especially the covenant for the League of Nations; so much so, in fact, as to cause an outcry over the "missionary lobby." They were called into conference repeatedly as experts who had secured their intimate knowledge of the language and mind and heart of peoples through years of experience among them. . . . I heard Colonel House say over and over again — and Colonel House was some figure at the Paris Conference — that he would rather have a missionary's testimony on any question that came up in the Near East than any other testimony that he could get, as it was less colored, less prejudiced, and more reliable than that of any other witness that could be produced. The missionary's influence has indeed become distinctly international. It is an influence to be used for righteousness, for justice, for the Kingdom of God on earth. . . .

It probably will not be in your day or mine that the native church is going to take care of the native; yet you must remember that the missionary is a temporary institution. It is your business to make yourself temporary. You must work on the assumption that the natives themselves are going to take up your work and carry it on. The great thing is to build up such strong native institutions that they can assume the task and carry it through to a satisfactory conclusion. Indeed, many of you, now, will be surprised to find how strong some of the native institutions already existing are. . . .

You do not go out as the controllers of the people. You go out to work with the native populations. You will find a large body of native workers — educated, refined, devoted. You go to work with them. Frequently the young missionary makes the mistake, when he goes out, of thinking that he is going to be a "boss." Many have been told by Student Volunteer secretaries at home that they are to go into the East as "leaders." When these missionaries reach the field they sometimes say in deed if not in word: "We have come to be leaders. We are going to be great leaders." Forget all this, because it is not true. You are going out to make the native peoples themselves the leaders, just as far as in you lies. Your success will depend upon the way in which you are able to find and train and put to the front native men and women capable of bearing responsibility and of showing leadership in the work. Be humble disciples of Jesus Christ, ready to join in and do what you can to make the native of the country take the highest and most leading position he can possibly take.

SOCIAL SERVICE IN PEKING

(*From the recently received Report of Woman's Work in Peking*)

A LARGE part of the social service is under the direction of Mrs. Chauncey Goodrich, and the greater part of this report is from her pen. (Mrs. Goodrich has been a member of the China Mission since 1879.—*Editor.*)

THE HOMES FOR OLD WOMEN

One activity which has been carried on for some time is the Home for Destitute Chinese Women, who are too old to support themselves. Most of them are over seventy, not a few over eighty years of age. The necessary money is obtained by ladies of the business community, or of the legations, but the management is very largely carried on by missionaries. The Home is run on very simple lines, but rarely does one find a happier group of women anywhere. A member of the City Police Department remarked one day that he never knew a place where so many women were made happy on so little money.

With this example, and with the leadership of the wife of the Danish Minister, a company of Chinese ladies was encouraged to start another similar home. Both Mrs. James H. Ingram and Mrs. Goodrich give time to its management, but the difficult work of planning the building, raising money, and caring for the needs of the women in the way of food and clothes is being done entirely by these wealthy Chinese women, who are thus getting a new training in the possibility of social helpfulness. Some of them are Christians, but many are not.

Mrs. Goodrich had the privilege of going with Mrs. Wang, the wife of the present Minister to Cuba and Mexico, to the Women's Hospital of the Presbyterian Mission, where the first group to enter the Home were to have a bath before putting on their new clothes.

Fifteen of them came, on a raw, cold day in December. They were old, worn, weary, and fearful as to what was to be done with them. When they saw the nice, warm clothes waiting, and were ushered into a warmer room than any they had known for many a day, with white tubs filled with warm water, in spite of the newness of the experience they felt in some way that a heaven of love was opening for them. White-robed, gentle, smiling Chinese nurses took them in charge, and, as they brought them out so clean and shiny in their warm, new, wadded garments, there was a new look of self-respect on every face.

Mrs. Wang watched and said with tears in her eyes,

"Only Christianity can save my country; it is that which makes the nurses willing to do this for these poor old women."

Then she wanted Christianity for others; later, when a beautiful little boy was taken from her and she found no comfort in Buddhist books, she, Peking's most noted lady painter and Chinese scholar, invited Christ into her heart and found peace. It was wonderful to see her soul grow in those weeks before she left with her husband for Mexico.

This new Home shelters now one hundred aged women, and many applicants are waiting. The first Home will care for about seventy, and it is always full.

FOR THE RICKSHA MEN

Another very helpful piece of social work, taken up by foreigners and one in which Mrs. Goodrich has given much assistance, is the building of shelters for jinrikisha coolies, of whom Peking has probably over 39,000. These shelters are small buildings, erected along the streets, at the side, and are a great blessing to

the coolies, who, after long runs, are much heated and covered with perspiration, and often get severe colds, or pneumonia, from having to wait in the cold afterward. It was difficult at first to secure permission from the government to build these shelters on spots that were government land. But the committee of Chinese and foreign ladies proved that they could successfully provide heat and hot water for the men, and the benefits of the plan became evident. Now the Police Department has so far changed from its great indifference that it grants any site that is asked for, after consultation with the police of that precinct.

The committee has now ten shelters, with caretakers, in different parts of the city. Besides these, five others have been erected, and one of the government departments is erecting ten more. Most of the money used has come from the Chinese, and the most famous actor of China, the first actor who had received social recognition (the old law being that no actor, barber, or tailor for three generations could receive a degree), has most graciously acted for this cause, giving the proceeds of an entertainment, and in addition has himself contributed three hundred dollars. In addition, the committee helped a number of the families of these men, after careful investigation of their condition. In all this work, one of the most satisfactory results has been the coöperation with the Chinese ladies, who are learning more and more to enter into such charitable work.

WORK IN HOMES

It is now the second winter since our mission united with the workers of the Y. M. C. A. and Y. W. C. A. in social service work, with the especial purpose of raising the standards of the homes in the section of the city where our mission has its work. The methods followed have included lectures, night schools, playgrounds, and workrooms for men and women, all with the aim of relieving poverty and sickness. A stream of blessing has flowed from the central office, established for this work in one of our mission buildings. The Chinese have proved that they will give to their poor, if only they can know that the money will not stick to some one's fingers, for they have not only contributed money up to a few thousands, but have also given a great deal of wadded clothing, corn meal, and millet. We have given out over a thousand well-padded garments, quantities of meal and millet, free tickets to dispensaries, have been a labor bureau on a small scale, and have helped in various other ways.

THE WORKROOMS

A workroom in charge of Mrs. Ingram was started at our Ch'i Hua Men Church, outside the East Gate of the city, where the whole community is in great poverty. There for six weeks from fifty to one hundred women were employed in making wadded clothing for famine sufferers. Nearly ten thousand garments were made, under the constant and careful supervision of Mrs. Ingram, who was with them for the entire day, each working day of those weeks.

Mrs. Goodrich carried the responsibility of securing money for this and other workrooms. Many and constant were the visits she made to Red Cross rooms, Relief Committees, and especially to wealthy Chinese who might be expected to aid in such work. There were repulses and difficulties with some and generous responses from others, so that with steady effort money was secured to keep on for some time. This work has counted for much in the lives of those women, as we have been told often that it literally saved many, for their wages, though very small, still provided some food and heat for their destitute families.

Mrs. Goodrich also had charge of a smaller workroom near our Central Church, which has furnished employment to a number of the poorest

women of this neighborhood. This has done largely foreign work, in the hope of training the women to become seamstresses for the increasing number of foreigners, and thus gain self-support. The work done is sold here or sent away, and the neckties made of beautiful Chinese silk have been greatly in demand. The Singer Sewing Machine Company have generously loaned two machines, so that a number of the women have learned to use them. Miss Swann, one of our new missionaries, teaches gymnastics for a short time each day, and women from the Bible School tell each day something more of Jesus and his teachings.

HOME FOR AGED MEN

Another activity is connected with the use of a building put into the hands of the Social Service Committee for use by one of China's men of wealth, a man whom Dr. George D. Wilder is trying to help to spend his money wisely. A group of ladies, foreigners from the missionary and business communities, and some of the wealthy and active Chinese ladies, were trying to start a home for aged men, and this building was given to them for that purpose. An old couple, industrious and willing to work, were no longer able in the winter to get work at mending shoes which had been their means of support. The wife said, "If it were not for you I might get into the Old Ladies' Home." In the dark of night the old man went out and committed suicide. A home for aged couples would help to avert some such tragedies in this land.

The Home received thirty at its opening, men in great need and destitution. It was not very long before one of them died at the age of eighty-seven. At the funeral service, the company of men, now so clean and changed, as they looked earnestly at the speaker and listened reverently as he told them of getting acquainted with our Heavenly Father, formed a great contrast with the thirty as they came.

VOLLEY BALL IN PRACTICE

A favorite game with the missionaries is volley ball, since it requires small equipment and can be played by men and women alike — or together. So when the 1921 Candidates' Conference was invited to spend an evening at the Auburndale Missionary Home, some one suggested that a volley ball game form part of the fun, with newly appointed folks and missionaries on furlough taking part. It was a success. The picture above was taken by Rev. Charles E. White, of the Board's Home Department

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR JUNE

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1920	$26,240.90	$2,489.33	$666.63	$821.35		$1,383.00	$31,601.21
1921	28,001.25	7,372.83	1,235.69	5,799.95	$5,400.00	1,122.84	48,932.56
Gain	$1,760.35	$4,883.50	$569.06	$4,978.60	$5,400.00		$17,331.35
Loss						$260.16	

FOR TEN MONTHS TO JUNE 30

1920	$323,061.82	$70,666.68	$17,103.60	$164,776.48	$16,100.00	$22,843.63	$614,552.21
1921	354,314.72	59,915.68	18,103.13	163,943.82	13,600.00	23,451.91	633,329.26
Gain	$31,252.90		$999.53			$608.28	$18,777.05
Loss		$10,751.00		$832.66	$2,500.00		

HOW TO REMIT MONEY TO THE AMERICAN BOARD

Important Notice to Church Treasurers and Contributors

TO avoid confusion arising from the relations of the American Board to the Congregational World Movement and the Apportionment Plan, we ask careful attention to the following statement as to the method of remitting gifts.

In the case of Church offerings, the share of the American Board of Commissioners for Foreign Missions, under the Apportionment Plan, may be sent direct to the treasurer's office, or to the district offices of the American Board, or to the Congregational World Movement, 287 Fourth Avenue, New York City, for transmission to the Board.

Church offerings made separately for the American Board, whether considered under the Apportionment Plan or not, should be remitted direct to the treasurer of the Board, or to a district office of the Board.

Individuals desiring to contribute to the Board otherwise than through the Church offering, should remit direct to the treasurer of the Board.

In remitting to the American Board checks and money orders should be made payable to the order of Frederick A. Gaskins, Treasurer, or to the American Board of Commissioners for Foreign Missions, 14 Beacon Street, Boston, Mass.

DEFICIT, JULY 1, $430,132

THESE figures are the most serious that have ever been issued by the American Board. They mean that the total debt from last year of $242,544 has been increased through ten months of the current year by nearly $190,000. These figures are even more recent than those presented at Los Angeles by Treasurer Gaskins, when the deficit of June 1 stood at $391,345, and further increase seems likely in the next two months *except for one possibility* — the factor of "*Individual Gifts.*"

Little can be done to stimulate income from the churches in the weeks remaining. Nothing can be done to

increase the income from invested funds. Everything that can be done is being done to decrease expenditure both at home and on the mission field. Urgent letters were sent months ago to every mission, pointing out our serious situation and urging that all expenditures be curtailed in every possible way.

INDIVIDUAL GIFTS TO THE RESCUE

The only factor that can be increased now is the income from "Individual Gifts." To this end a most urgent and serious appeal has been mailed to a large number of friends in the churches, asking if they cannot send their checks in generous figures and in the spirit of sacrifice. We have no clear confidence that the deficit of $242,544 from last year can be decreased, but there is a feeling of spiritual challenge in the possibility that this impending additional deficit of $200,000 on the current year can be met. The wide-spread interest in the Board's work is a rich asset. The loyalty of our members is deeper at the present moment than ever before in our denomination. Every one knows that the Board is in trouble and expects to receive this appeal. The National Council at Los Angeles not only authorized the Board to lay these facts before the denomination, but urged that this current deficit be met by "Individual Gifts" from generous friends. Two years ago, when a similar sum was sought, a very remarkable response was made. We received one gift of $10,000, one of $5,000, six of $2,000, fifteen of $1,000, and eight of $500. This year we seek and pray for 3,000 separate gifts from friends like you who are now reading these words.

Friends who have made careful inquiry are convinced that this deficit is not the result of expansion in our work or plans. An official committee appointed for the purpose of investigation has stated at Los Angeles that it is not the fault of the Board's Officers, or the Prudential Committee, nor even of the churches, for the income from church gifts has been steadily increasing. It is also clear that we are passing the peak of these increased costs of the work and a gradual decline is evidently expected. Great conservatism in the appropriations for next year seems already assured. Therefore, if we can save the Board this year from this tremendous increase in deficit, the prospects are bright that we can get through without retrenchment, maintaining with loyalty and courage every one of our present missions in the field.

HOW TO HELP

This great objective is worth working for. We, therefore, appeal to every friend who reads these words to do his full part, before the year closes on September 1.

1. Your individual check will, of course, be sent if you possibly can spare it.

2. You will use every opportunity to persuade others to lend a hand.

3. Your Church Treasurer may well be asked for money in his hands which is due the Board.

4. Those who have been blessed with larger means will earnestly consider making a gift from capital in this emergency.

The issue will remain uncertain until the answer has come from those who read, but the result of a failure will be felt on the foreign field for years to come.

A MIGHTY WAVE OF PRAYER

"It is thy world which we carry on our hearts. It is thy work for which we plead. Without thee we can do nothing. . . . Pour out thy Spirit upon all our churches. Give us a new and glorious Pentecost, a fresh baptism of love, which shall manifest itself in a

mighty outpouring of the gifts of thy people for the forwarding of the work of thy Son."

The Board and its God-given task never were on the lips of so many people as during the week of July 19-26. Could all those praying at that time have been in the same place, the very atmosphere would have been overwhelmingly surcharged. Dr. Jefferson's gripping prayer (from which the sentences above were quoted) was not only used in its entirety, but was the basis of thousands of others.

From early reports at hand from our district offices it is evident that our churches all over the country entered gladly and heartily into the "Call" given by the Commission on Missions. This spirit and practice of prayer for the Board still is powerful. There is undoubtedly a heightened, broadened, and deepened interest in the world-wide work, which must bear fruit.

The "Call" was to prayer. It is evident that many of our churches have felt the call to something more than prayer. This is well typified in the case of the South Church, Concord, N. H., which not only observed the Day of Prayer, but believed "in backing up prayer in a definite way. The sermon of the morning closed with an appeal for $500 to be sent at once as an indication of loyalty in the present crisis. The response to the appeal was immediate and gratifying. It gives me great pleasure to enclose herewith a Boston draft for $500, with the assurance of something more to follow." To this has already since been added $250 for the Woman's Board.

The superintendent of the Sunday school of the Central Falls Church, Rhode Island, wrote: "The Central Falls Congregational Church not only observed Day of Prayer for American Board, but in the Sunday school session voted that this Sunday school and this church would guarantee its per capita resident membership proportion of the $200,000 necessary to keep the American Board in Turkey. We send this message to you, not because of the largeness of the guarantee, but because of the spirit of our people to help, which we believe will prove the spirit of our 6,000 churches throughout the land."

From the Second Church, Dorchester, comes the same double confirmation of sharing in the spirit of prayer and answer. A special gift of $700 is on its way to confirm their prayer.

Examples of the same spirit among the smaller churches may be instanced by those in Guerneville and Woodside, Cal. Each sent in $5 as "an expression of their interest in the Day of Prayer." The latter church numbers only eleven resident members.

In this twofold way, then, will come the answer to the thousands of prayers; a surer confidence on the part of the Board in pursuing its tasks, and a larger measure of special generosity on the part of many churches. It can be summed up in this quotation from a letter:—

> "*I have but little to give, but cannot pray 'Thy Kingdom Come' and not help what I can to bring it.*"

NEW MISSION STUDY BOOKS

Mission study text-books for 1921–22 are full of rich material for the use of leaders who are ready to do intensive work with adults or with groups of boys and girls.

For adults there are two excellent books, "The Kingdom and the Nations," by Eric M. North, PH.D., son of Dr. North, of the Methodist Board, and "The Why and How of Foreign Missions," by Dr. Arthur J. Brown. The first book is published by the federated Woman's Boards, and is planned primarily for use in women's groups. It will be equally well suited for use in men's clubs and discussion groups, since it deals with international problems in relation to the Kingdom. Dr. Brown's book was pub-

lished several years ago, but it has now been thoroughly revised. It is a study, as the title implies, of the purpose of the foreign mission enterprise and of its administration. Such a book offers excellent foundation material to those who want to grasp at least the elements of the "science" of missions.

Groups of young people will turn to J. Lovell Murray's "World Friendship Incorporated." Mr. Murray gives a survey of the world's social and spiritual needs, and shows how the missionary enterprise is meeting them. World friendship is the basis of right international relations.

"A Noble Army," by Ethel Daniels Hubbard, has been written for intermediate boys and girls. It is a series of six biographies—Moffat, Carey, Paton, Mary Reed, our own Dr. Raynolds, of Van, Turkey, and the Chinese General Feng.

Mrs. Katherine S. Cronk and Elsie Singmaster are the joint authors of "Under Many Flags," for junior boys and girls. Here again we have biographical material, covering several lands and types of mission work. Cyrus Hamlin and Mary Slessor are among the eight noble lives sketched.

For all of these text-books there are the usual supplementary pamphlets, giving detailed suggestions to leaders for their use.

MARY K. EDWARDS: THE MARY LYON OF AFRICA

BY HERBERT W. GATES

(*C. E. Topic for August* 28)

Scripture reading: *Luke* 4: 18, 19; 10: 25-37.

Fifty-three Years of Heroic Service. For more than half a century, Mrs. Edwards, the first missionary sent out by the Congregational women of America, has been working at Inanda, where she has built up a wonderful school, almost at the southern tip of Africa.

Because of what she has done for the education of African girls, she has been called their Mary Lyon. She might be compared to Jane Addams or Florence Nightingale, or to almost any of the great leaders of womanhood throughout the world.

A Practical Enterprise. The school at Inanda, besides helping to support itself, has become a great industrial center and civilizing force. It has a laundry which has won high praise from the government; a farm to which British and Boer farmers as well as Zulus come for advice and instruction; a tract of land where trees are raised for fuel; and numerous other features that would attract attention even in this country.

More than two hundred girls are now enrolled at the school. New buildings have been erected, which the girls helped to construct. Many of the graduates of this school, after taking further training in the Normal School at Adams, are now teachers in the day schools of Natal, passing on to thousands of children the vision caught from "Mother Edwards." Other Inanda girls, as Christian wives and mothers, are setting a new standard for African womanhood.

References for further information: *Mary K. Edwards*, by Mabel E. Emerson (W. B. M. leaflet); *The Work of Their Hands* and *Abundant Lives* (A. B. C. F. M. leaflets, Envelope Series); *Nomdehe*, the story of a native girl (W. B. M. pamphlet, 25 cents). Also the dramatization, *Inanda Seminary Today* (Episode VII of *The Gift of Light*, W. B. M., 5 cents). (Address the Woman's Board of Missions or the American Board at 14 Beacon Street, Boston, Mass.)

FOREIGN DEPARTMENT

TURKEY

Testaments in Tarsus

Writing to the Bible Society in Constantinople, acknowledging the receipt of a package of fifty pocket Testaments, Rev. Paul Nilson, of Tarsus, says: "Our boys have a voluntary prayer meeting every Wednesday night, and they asked me to lead last evening (May 11). What was my surprise to find thirty-five boys in our little Y. M. C. A. room. These were the ones who come to the prayer meetings and who can best use the Testaments. So I gave one to each of them, writing his name in it and John 3:16, 'For God so loved the world,' etc. I told them the meaning of the verse as the center of our religion and then we all knelt in prayer. It was an inspiration to be with so many boys, coming together of their own accord to pray, and it was good to see every boy in the ownership of a Testament which he could carry in his pocket."

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From the Nicomedia Girls' Orphanage

One of the most trusted of our women missionaries in Turkey is Miss Sophie S. Holt, who is now in charge of the Near East Relief's Orphanage for Girls at Ismid, Asia Minor. In May, 1920, she was obliged to remove, with her charges, to Constantinople, because of the fighting in Nicomedia. They were gone three months—an "enforced summer outing," she calls it. The orphanage was returned to

FALLS OF THE CYDNUS RIVER, TARSUS

Mr. Nilson says: "Last year in the Falls of the Cydnus River we discovered the ruins of four catacombs; but last week (April, 1921) while exploring along the edge of the gorge just below the Falls I found another one-room catacomb in a good state of preservation. It is a room about ten feet long and six feet high, with a shelf on each of three sides and a door with a rolling stone on the fourth side"

its same building and grounds in Ismid when matters quieted down, and work went on peacefully, as is shown by Miss Holt's letter of May 30, 1921, from which we quote. What this summer is bringing the orphanages and schools near Ismid remains to be seen.

Miss Holt writes: "Three days after our return, Adabazar Orphanage was added to ours, and a month and a half ago the Brousa Orphanage. Of course, meanwhile we have sifted out all that we could, so now we have only 366 orphans, although we had over 400 a month ago. We have placed out 223 altogether.

"The N. E. R. have taken up several other interests in town during this past year—hospital work, refugee work, including three day schools and soup kitchen, and clinic. Last week they moved the hospital to the splendid buildings of the old Turkish hospital on the hill above us, which they have been putting into repair for their five years' lease. It has its opening today.

"This is not a missionary organization, as you know, at least in name. But we have morning and evening prayers with the girls, Sunday school and weekly Bible lessons, so there isn't much difference. Only we do not emphasize the Protestant part of it. We send about thirty children each Sunday to both Protestant and Gregorian churches—would send more if the churches were larger. We sing Protestant hymns and also Gregorian chants. I think we have the Lord's Prayer more often in the ancient Gregorian chant than we do in the modern Protestant version.

"We are equally friendly with both churches, though the Gregorian Church resented having an American day school started here to draw away their pupils, and are determined that Miss Kinney shall not have her school in this building, which belongs to their church. The Catholic community here is weak, but they have a fine new building very near us, and have given us the free use of it for a year —or rather of the west wing, where we house our 140 Brousa orphans, five minutes' walk from here. They come here for meals and lessons. I think we have no Catholic orphans—not because they are afraid of us, for the priest himself wanted to give us his grandchild, but because there are none. We have only about six or ten Protestants and all the rest Gregorians. Our teachers and helpers are about equally divided between the two churches, though all our most important teachers happen to be Protestants, as they have the best training."

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INDIA

The Aruppukottai Teachers

Many questions come to us as to the staff of teachers in the mission schools in small cities like Aruppukottai, for instance. So we asked Miss Catherine S. Quickenden, of Aruppukottai, to tell us about these interesting people. Miss Quickenden has been for eighteen years in Aruppukottai. She has charge of the two schools, and also of the Bible-women of whom we spoke last month. Miss Quickenden is of English birth, and is now in America on furlough. It is her first visit to this country, but she finds herself entirely at home, and the Americans "seem like her own family." She writes:—

"You asked me to tell something about the teachers in my schools. Shall I begin with where they work? We have two schools; they are the only ones for Hindu girls in that town, with its population of 30,000. One is in the center of the town, surrounded on all sides by Hindu homes, and from these homes 225 little girls come to school. Our other school, with 160 children on the roll, is on the western side of the town, among those higher

castes that care nothing for education, and so are called by government the 'backward classes.' The men are mostly weavers, dyers, and farmers. Very few of the fathers can read and none of the mothers, except those taught by our Bible-women, and so it is difficult to persuade them to let their little girls come to school. Many come irregularly; some come half the day and work the other half, pulling weeds in the fields, or winding thread on bobbins ready for the weavers. Yet they are only children—four to eleven years old. We can rarely keep a girl in school after twelve years of age, and few that long.

The Passing Line of Teachers

"Now for the teachers. In each school we have a headmaster and his wife, as resident teachers, and young girls of seventeen to twenty as assistants. These are usually our own mission children. They come, from different village congregations, to our station boarding schools; and after passing the fifth grade go on to Pasumalai and to Capron Hall for the higher classes, generally passing through the eighth grade. Then follow two years in our normal training schools, after which they come back to us for work. The young girls live in our mission compound, so as to have the protection they need until marriage. I grow very fond of my girls, though they usually stay only two or three years, after which most of them marry teachers and go to homes of their own in some village.

"Our present staff consists of two masters and their wives, with eleven girl teachers—a fine band of earnest Christian workers. In addition to day school, they have full attendance on Sunday mornings for Sunday school; and on some Sunday afternoons they go out to visit the parents, each party of girls having a Bible-woman for a chaperon. The children and parents enjoy this as much as the teachers, I think, and often a mother will say, 'I want my little girl to become like those young teachers.'

A Sample Case

"The people admire our girls and enjoy specially their singing. Our teachers are fond of music; they compose nearly all of the action songs which the children sing in school, and enter heartily into the drill and the games. I inclose a photograph of one of these girls, Kurnpari (Grace), aged seventeen, who came to me when five years old. She was wandering round the country with her blind father. He was an earnest Christian, and asked me to take and educate his little girl.

SEVENTEEN AND FOUR

Kurnpari, the young woman brought up and educated by Miss Quickenden at Aruppukottai, and a little damsel who has just begun her connection with missionaries

I did so, and she grew up in our Aruppukottai boarding school, went on to Capron Hall, where she has just passed the eighth grade examinations, and is to enter normal school in this present July. She is already talking of the time when she can come back to work in Aruppukottai.

"One of our workers is the son of one of the Bible-women; the other, the son of a convert who went from village to village to sell things at the weekly market. After his conversion, his custom on reaching the market place was to preach to the people first, and afterward to sell his wares. He dedicated his first boy to the Lord's service. He was too poor to send him to school beyond the fifth grade, but P—— was determined to rise, so took normal training and came to my school, where for several years he worked nights to learn English until he was qualified to pass the eighth grade examinations, and today is a very efficient headmaster.

Exams. on the Bible

"In order to help our teachers keep up with Bible study and to maintain a high standard of Christian life, we have, in the Madura Mission, an annual Helpers' examination, the textbook being some one book of the Bible; some other subject useful for Christian service is studied also. In this examination two or three of our teachers take a good prize every year; several times it has been the highest prize of all.

"Another thing my girls enjoy is the morning prayer time, from 8–8.30, with brief Bible study. They choose the book and we take a portion each day; in this way we gradually get through the Bible. One of them, at least, takes notes, so as to talk it over with the master and his wife in the rest time at noon, so sharing what they get; and the teacher on his part gets from me an English magazine or useful book or paper, and gives the other teachers the benefit of it in Tamil. The *Record of Christian Work* is a periodical which they enjoy in this way."

JAPAN

Social Service Specialties

The *Japan Mission News* has issued a Social Service Number. It contains a remarkably interesting study of Osaka, its social problems and the efforts to meet them; a glimpse of the progress and prospects of the newly organized Social Service Department at Kobe College; an account of the work along this line in Sapporo Church, which we print on page 273; and, perhaps most illuminating of all, a grouped bunch of "social service news" from our various mission stations. We are able only to allude to the variety of activities mentioned.

At Sapporo, well to the north, on the old Hokkaido—name familiar to all lovers of Japanese prints—is a Civic Service Club. Of its sixty-odd members, six are members of Kumiai and Independent churches, and on its Board of Managers are two Christian men, whose influence is strong for all things that make for righteousness.

From Tokyo and Yokohama we have no definite report, but in Kyoto Prefecture a Department of Social Service has been opened, with men in charge who are either Christians or in sympathy with Christianity. They have called into their councils the President (Mrs. Ebina) of the Y. W. C. T. U., asking the aid of that body in protecting young women who have gone astray or are in danger of being led away. They plan to open a home, with a suitable house-mother, for the use of these girls. The school authorities of one Kyoto district have requested the Kyoto church to open a kindergarten in its Sunday school building.

A picturesque feature of social work in Kobe is the home conducted by Mrs. Nobu Jo. Mrs. Jo specializes on the prevention of suicides. Signboards are placed at various places where suicides frequently occur, advising those contemplating such an act to see Mrs. Jo. In a year and a half after the boards went up, forty-one persons—would-be suicides—took the advice, went to see Mrs. Jo, and gave up their purpose. During the past four and a half years 340 wo-

A TRAVELING SHOP IN JAPAN

men have been taken into the home for periods of two weeks to two years, and 500 other persons have communicated with Mrs. Jo, saying that they had been deterred from their purpose of death by reading of her plan and advice.

Another home in Kobe is that for ex-prisoners, established under the management of a man who was once a "gentleman pickpocket" but who, since he became a Christian, some twenty-five years ago, has devoted himself to those who come from serving their prison sentences to a cold and suspicious world outside.

Osaka, with its numerous factories and its crowded conditions, offers a fine field for social service. Last year five from the Woman's Evangelistic School in Kobe did social betterment work in Osaka; while one from the same institution served in the Social Research Bureau established by a Christian manufacturer in Okayama, Mr. Ohara, and three others worked in the settlement established by him, with its day nursery, kindergarten, etc. The woman's society of an Okayama church has a Fellowship and Service Committee, among whose activities are efforts to cheer the inmates of the deaf and dumb and blind schools, to visit the sick in hospitals, and to show friendship to newly-arrived students and other strangers. The church in Tottori, on the western side of the island of Hondo, holds, through its Woman's Society, fortnightly meetings for servants, when sewing, cooking, and household economics are taught and religious services are held.

CHINA

School and Hospitals Report

Kindergarten and Playground of Diongloh

"During 1920, the Diongloh kindergarten, because of lack of trained teachers, had to revert to its old status as day nursery, but still we feel that it has served the community," writes Mrs. Margaret W. Gillette, wife of Dr. C. L. Gillette, of the Foochow Mission. "From ten to twenty children a day were kept busy, away from vicious influences, and given some wholesome instruction by the faithful, energetic, and child-loving little woman who will

still be continued as *amah*-janitor during 1921. One of the brightest girls from the boarding school spent an hour a day with them, teaching singing and telling stories from the Bible. This little group also formed a nucleus for the Sabbath services, and the *amah* has been tireless in helping to gather up the children of the neighborhood on Sabbath mornings, and in keeping them in order through the service.

"We are very happy to have secured for 1921 one of the most promising graduates of the Jean Brown Memorial Kindergarten training class, and are employing the above-mentioned student as her regular assistant. We have an enrollment of fifty-seven, a busy, happy little group, and the school is well under way again.

"As the expense for 1920 was slight, we saved practically all gifts received during the year toward building; and we have now between $400 and $500, which at the present rate of exchange is nearly half enough to put up a neat little building on the memorial playground already given. It is greatly to be hoped that we secure the needed $500 more before another change in the money market shall increase the cost of building.

"During January, 1921, we received sufficient funds, from gifts and the sale of tea, to meet the current expenses of the kindergarten for the first four months of the year.

"The playground is in charge of a watchman, who keeps it in good order and has it open to the public every afternoon. The apparatus is becoming old, but we are not adding to it this year in the hope that we may have the new building by next year."

THE BOOKSHELF

Must We Fight Japan? By Walter B. Pitkin. New York: The Century Company. Pp. 536. Price, $2.50.

We agree with other reviewers of this much reviewed book, that Professor Pitkin is to be highly commended for the thoroughness of his study of the "California Question," for the fearlessness with which he criticizes both Californians and Japanese, and for many of his constructive suggestions. He appears to be a man with no ax to grind. Certainly the book voices no special appeal or propaganda. It is an unbiased, dispassionate, scientific analysis of a question that is bound to be embarrassing until it is settled in accordance with justice and Christian statesmanship. The author makes it clear that we should not talk or even think war with Japan. Rather must we find a better way out. We should recognize the fact that friendly relations between the two countries can be built up more and more upon popular education. "The real Japanese crisis," he says, "is properly a task to which the united intelligence of the best informed people in America and Japan must devote itself for a long time to come."

The People of Mexico. By Wallace Thompson. Pp. 409. New York: Harper & Bros. Price, $2.50.

This book is a plea for the control of Mexico by the white element of her population. According to the author, Mexico has been tending rapidly back toward Indianism. Yet, as she belongs to the modern world, she must not be allowed to slip back into barbarism. The solution lies in that mighty element within Mexico which has ever rescued her from her great failures: her true aristocracy, her social *élite*, the one vital power in all human government which has long existed in Mexico, surviving revolutions and disasters, rebuilding her after each of her social and political debauches—a true aristocracy tracing its descent

to the Colonial Spaniards; a true upper class that has never yet been the product of the so-called democracies which are forever drenching their country in blood. The millions of Indians, the long-suffering, self-pitying, or grafting middle class, which accepts and supports its government as it rises, offer a problem that none but the most devoted of aristocracies can ever face.

Mexico lives in the world of today. Her resources, her great labor supplies, that wait so surely upon educational uplift, are forces which the white world cannot ignore save to turn them over to the yellow race. The great Mexicans, who alone must take all the burden of their country's regeneration, "wait for the word of understanding and support which can come only from those in whose hands rests the scepter of the white man's world."

The above fairly represents the main conclusions of the writer. He apparently belongs to the school of Madison Grant and Lothrop Stoddard, and of others who are teaching, these days, that the world, to be at its best, must be dominated by the white race. The book is a very interesting one, however, from cover to cover.

E. F. B.

WORLD BRIEFS

The press is influential in Egypt. There are printed, in Cairo, ninety-six papers and magazines, published in twelve languages, as well as many books in Arabic.

Dr. J. Leighton Stuart, President of Peking University, has recently received from the Chinese government the "Third Class Chiao" Decoration. This is given in recognition of educational service to China and is the highest award granted by the government.

The general convention of the New Jerusalem—which is the Swedenborgian body in America—at its 100th session, held in Boston, June 28, placed itself on record as urging upon our government the securing of a disarmament conference with the other nations.

A National Woman's Congress for Greece was held in Athens in April, under the auspices of the National Woman's Club, also known as the Lyceum Club. The Congress was non-political in program, different sections of which discussed sociological, medical, legal, and educational themes. A few days after the Congress closed the Greek government, in compliance with a request formulated by one section of the body, proclaimed universal suffrage for women.

The Orient reports that the Angora Assembly (the Nationalist body) has voted 50,000 pounds (Turkish) for building a carriage road from Ordou to Sivas. Ordou is a port on the south side of the Black Sea about a hundred miles west of Trebizond, and seventy-five miles east of Samsoun, the port of Marsovan. There is already a road of a sort from Sivas to Ordou, but it is not direct. The Sivas district joins that of Angora on the west. It will certainly be convenient for Angora, as for Sivas, to have easy access to a Black Sea port.

Understanding that a book had been published in America which attempted to impute the prolongation of Armenian misfortunes to the Near East Relief, the American missionaries, and the American government, a group of religious leaders in Constantinople — the head of the Protestant community in Turkey, the *locum tenens* of the Armenian Catholic Patriarch, and the Armenian Patriarch—have sent out a signed declaration pronouncing the book "as senseless and false as it is unjust," and expressing gratitude for all that "the representatives of the most generous American people" have done and are doing for the Armenian people.

Rev. George H. Scherer, of Beirut, recently made a survey of the Sunday school work in Syria and Palestine, and reported to the United Missionary Conference, at Beirut, that no single Mission has yet been able to resume pre-war functions in a normal way, and several have as yet not been able to open a single Sunday school. Certain bright spots are encouraging.

There is, for instance, the Beirut Sunday school, with a young layman as superintendent, with graded classes, teachers' meetings, and social evenings. Then there is the little school in the desert east of Damascus, at Nohk, which was continued during the whole course of the war by two blind teachers, without missing a Sunday. From Batoum, in the Maronite district, a missionary writes: "We are rather proud of our Sunday school, because it has been built up entirely without the aid of a day school or a Protestant community. We have an actual enrollment of 110."

THE CHRONICLE

Marriages

June 18. In Constantinople, Chaplain James M. Hester, U. S. Navy, and Margaret, daughter of Rev. and Mrs. J. P. McNaughton, of the Western Turkey Mission.

June 30. In Minneapolis, Minn., Mr. Emil O. Lindstrom and Miss Florence Marie Brawthen, under appointment for the Marathi Mission, with station in Bombay.

Deaths

June 26. In Bombay, Camilla L., wife of Rev. Justin E. Abbott, formerly a missionary of the American Board.

July 8. In Auburndale, Mass., at the Walker Missionary Home, Rev. Arthur W. Stanford, of the Japan Mission. (See page 265.)

Arrivals on the Field

June —. In Constantinople, Mrs. Lilian C. Sewny, formerly of Talas, returning to the Central Turkey Mission.

Arrivals in this Country

June 28. Miss Bertha H. Allen, of the Foochow Mission, China.

July 16. In New York, N. Y., Dr. and Mrs. Lorrin F. Shepard, from Aintab, Central Turkey Mission.

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We are glad to chronicle the honors conferred on our missionary staff by colleges and universities, as well as those which come to them for distinguished service on the field. Two of the Smyrna missionaries, Misses Minnie B. Mills and Emily Macallum, received, this year, honorary Master's degrees from Olivet College. Rev. Cass Arthur Reed, of the International College, Smyrna, received from Harvard University the degree of Doctor of Education (ED.D.), which is an earned rather than an honorary degree. Another earned degree is that of Bachelor of Science (B.SC.), conferred upon Mr. James H. Lawson, of Pasumalai, Madura Mission, by the Massachusetts Institute of Technology at its recent commencement.

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Dr. Jesse K. Marden, of the group evicted from Marsovan, is reported by *The Orient* to have been appointed Director of the Medical Committee of the Near East Relief in Constantinople.

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In the numerous tributes to the late Rev. L. H. Gates, of Sholapur, occurs the following from a prominent Indian leader in Bombay: "Young Gates's noble and selfless life, spent for the Master, was the sermon preached from all pulpits in our churches last Sunday. Our pastor's text was, 'There was a man sent from God whose name was John.' He substituted the name of Harry Gates in the place of John, and preached a most touching sermon about his noble life."

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Rev. W. W. Peet, of Constantinople, writes of the number of Sunday schools and preaching places coming into being in connection with the orphanage work and the crowds of refugees of various nationalities in the city. He asks us to mention the fact that a number of small organs would be of great use at these gatherings. Even second-hand ones, if they are good, would serve the purpose. Perhaps some Sunday schools or kind-hearted individuals may wish to respond to this appeal. If so, they should correspond with Mr. J. G. Hosmer, 14 Beacon Street, Boston.

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Dr. A. R. Hoover, of Constantinople College, Director of the American Hospital, has been appointed Acting Assistant Surgeon of the United States Public Health Service, to act under the American Consulate General in the enforcement of Quarantine Regulations as they affect vessels leaving Constantinople for ports in America.

THE SURVEY

FOR 1921-1922

The Survey of the Missionary and Educational Work of the Congregational Churches in all the World for 1921–1922 will be published in the October issues of *The American Missionary* and *The Missionary Herald.* This plan will be more economical than the one pursued for the past two years, and it is believed that it will insure a wider use of the publication upon the part of our church constituency.

Rev. Charles E. Burton, D.D., Secretary of the National Council, assisted by Rev. Charles H. Richards, D.D., Editorial Secretary of the Congregational Church Building Society, and by representatives from the other Missionary Societies, will constitute the Editorial Board, under whose direction the Survey will be prepared and printed, as indicated above.

Pastors and others receiving copies of the magazines containing the Survey are urged to preserve them for subsequent use. The material, which has been prepared with the utmost care, while not so full and extensive as before, will be found to supplement information contained in the issues of the last two years.

Additional copies of the publication will be available for distribution in the churches during the fall and winter upon application by pastors and other church leaders to the office of the Commission on Missions, 287 Fourth Avenue, New York City.

A SECTION OF THE FRIDAY PRAYER MEETING AT JAMA MASJID, DELHI

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